

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

I somewhat anticipated in my "Notes" last week one of Mr. Dawson Rogers's "Perplexities." Materialisation is just one of those bewildering problems respecting which I cannot venture to hint at a solution. I am as clear as to the fact as I am befogged as to its explanation. But I discussed the matter in my papers on the subject published at great length in "LIGHT," and I wrote what I wished to set forth so fully again last week, that I will not do more than renew my expression of ignorance as to the methods used. No one that I am aware of has offered any solution. None of the beings who produce these astounding results seem able to tell us how they cause them. To talk of fourth-dimensional beings does not help us. To tell us that these forms, "with flesh, blood, and all things appertaining to the perfection of man's nature," are constructed, compacted, built up in a few minutes, or by slow degrees, from the "emanations or aura of medium and circle" is no solution of our difficulty. To say that the apparition is only "the transference of a being from the plane of spirit to the plane of matter" is hardly more helpful. I agree with Mr. Dawson Rogers that we know nothing about it except the bald fact.

But, indeed, when I come to attempt to put my knowledge into exact words, I find I do not really *know* anything about the means used to produce even the simplest and most familiar phenomena. I do not know how a rap is produced; though I have clairvoyantly seen the luminous cloud that hovers over the circle send out its descending rays till they touched the surface of the table and have then heard the detonation which all heard equally with myself. But what the cloudy light was, how it was manipulated, how its impalpable ray produced that very palpable noise—of these things I know nothing. The same may be said of all the objective phenomena of Spiritualism. I am familiar with them and have a knowledge of their existence, and that is all. I know no more how writing is produced in colours on a surface where no writing could normally be produced, and where there is no coloured material with which to produce it, than I know how the yellow crocus before me was developed from the little dry bulb that was hidden in the ground; why the flower should always be the same in shape and colour, while others are the same in shape but not in colour. I am as much perplexed by the phenomena of Nature as I am by the phenomena of Spiritualism. I have an empirical acquaintance with both and nothing more.

When I turn to phenomena which do not depend for acceptance on the evidence of the five senses

my perplexities pursue me. I do not the least know what "I" am. I am told by some that I am a tripartite being, composed of spirit, soul, and body. I have got to accept that as a convenient form of faith. But it is *faith* not *knowledge*. But I am not allowed to rest in it. There come by my way certain Easterns who assure me that I am possessed of seven principles, not of three alone, and they split me up till I know less where I am than I ever did. And they are eclipsed by the Kabbalists who divide me by nine, and leave me the square of the three parts that I started with. To add to my perplexities, more modern sages, German and otherwise, talk to me of my "sub-conscious self" which sends messages to my "emergent consciousness" and influences my thoughts and acts. Well may I ask, with my late friend Serjeant Cox, "What am I?"

And if my knowledge of myself, of the world in which I live, and of this strange, new world that is opened to me by Spiritualism is thus scanty: if of all this I must say with the Laureate:—

Behold we *know* not anything!
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring.

So runs my dream: but what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry.

If this be my ignorance of myself and my environment, what do I know of the land to which I am going, of the state into which I am intromitted by death? "How fares it with the happy dead?" Is theirs

A life that bears immortal fruit
In such great offices as suit
The full-grown energies of Heaven?

I believe it. I know it, for so must it be, even as the dwarfed and stunted energies must find a narrower scope. But of life in that Silent Land I know and can know nothing but what is vague so long as I am in the prison-house of the body. I have no language into which its glories can be translated, no faculties that can grasp the details of that of which I have no experience. The dwellers there tell me of it in allegory and parable, suiting their symbolism to my state. I catch glimpses, seeing through a glass darkly, but I do not *know* of it; I cannot know.

Perplexities, therefore, are all around and within, and, as Mr. Dawson Rogers well says, they are very wholesome for us. What we have done already is much. We have supplemented *faith* in a hereafter by *knowledge* of the fact, and have supported religion by demonstration of that truth. If we know little of the life beyond we have, at least, no difficulty in declaring that it is not what orthodoxy has imagined it. We have broadened men's views and made their conceptions of Deity somewhat more noble. We hear less of a mediæval heaven and hell, less of election and eternal punishment; more of the life of duty now that fits for the wider useful-

ness of the life to come. There is no perplexity there. With even the little that we have grasped we have been already a much-needed buttress to a tottering Church. And it is to be noted as a very encouraging truth that the more we soar to these heights the fewer are the perplexities, and the smaller do those look that we have left below us. It is the limitations imposed by our present conditions that chiefly cause our perplexities.

The higher we get the clearer is our view, the purer the life and the less selfish and self-centred, the more it is cleared of fog.

O living will that shall endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow thro' our deeds and make them pure.

That we may lift from out of dust
A voice as unto Him that hears,
A cry above the conquered years
To one that with us works, and trust

With faith that comes of self-control,
The truths that never can be proved
Until we close with all we loved
And all we flow from, soul in soul.

Mr. Dawson Rogers's advice about collecting and tabulating statistics as to mediumship, séances, conditions of failure and success is sound. I have been very insistent on the same lines, and need hardly say, therefore, that I entirely agree with him. But such work needs many workers, much leisure, and much money. It would be best carried out by a systematic study of the development of psychical gifts from a very early age, in some such surroundings as I have so often expressed a wish for, where mediums can be secluded, trained, and developed. Not till we get such an institution shall we make real headway in this direction.

One of the perplexities that beset the matter Mr. Dawson Rogers alludes to when he asks why some people never can arrive at satisfaction by coming into relations with their own friends, while others succeed almost at once, I am not able to tell, but I suspect that some of us bring to the investigation qualities that are not present in others. I do not mean moral qualities: a man may be honest and earnest and yet fail. I do not know what the qualities are, but long experience leads me to think that success in investigation depends as much on the circle as on the medium. Take, for example, the narratives of "Edina" that have recently appeared in these columns. It is not so long ago that I received from him a letter of introduction to me sent by a valued American correspondent. I gave him such advice as I have given to hundreds, I may say thousands before him. Success came to him at once, and few records within my knowledge have been more touching than the fragmentary notes which are all that he has felt himself able to publish. When I first began to look into this question I also found no difficulty in getting facts. They occurred in profusion. In an address delivered at the old association in Great Russell-street (*Spirit Identity*, App. V.) I brought this out at length in discussing "Some difficulties of Inquirers into Spiritualism." Yet why "Edina" and I so easily succeeded when so many have failed I cannot tell; nor do I hope to progress much in accurate knowledge until the present empirical treatment of all that concerns the objective phenomena of Spiritualism gives place to something better and more scientific. I do not wish for such so-called scientific investigation as we are only too familiar with. Mr. Crookes is an honourable exception, and he stands out almost alone as the true man of science dealing scientifically with these problems. Would there were more such!

DEVELOPMENT OF MEDIUMSHIP.

FROM "HOW I BECAME A SPIRITUALIST,"*

TRANSLATED BY "V."

Although in the course of three months, during which time I frequently was present at two or three séances a week, I witnessed a great many remarkable occurrences, I will refrain from describing any more of them, as what I have already given suffices to show the trouble I took in observing and examining the so-called Spiritualistic manifestations, and how, in spite of all my efforts, I was forced to acknowledge the truth and reality of the phenomena, as well as their spiritual origin. Thus my Materialism naturally was demolished, while the brilliant idea I had formed of becoming a benefactor to my fellow-creatures by exposing the Spiritualistic swindle, vanished into thin air, and I merited ridicule rather than gratitude; but I resolved on one more step before I finally gave in, namely, to have some séances at my own residence, without the presence of any Spiritualists or so-called mediums, for I said to myself that if these things were true and took place in what are called Spiritualistic circles, they must equally happen in my own house, where, of course, there could be no question of imposture. The following will show how falsely, and in what ignorance of the laws which govern these phenomena, I argued.

With the view of setting to work without the aid of any Spiritualists or circles, I had a simple round table of deal made, the top of which was glued on to the support, which rested on three feet, without any nails or screws being used. At this table three persons, namely, my wife, a Herr von Colomb, from Posen, and myself, took our seats, and after we had placed our hands upon it in the accustomed manner, we remained the first evening sitting in this way for full two hours, till we could hold our arms up no longer, they were so tired; but nothing, absolutely nothing, took place, though Herr von Colomb asserted he sometimes felt a kind of trembling in the table. We had plenty of patience, however, and held no less than twenty sittings without obtaining any other result than the trembling and occasionally a slight movement of the hands. But at last my patience was exhausted, and I positively declined to waste any more time over such folly, since I had now come to the conclusion, in spite of all I had previously been witness of, that the whole thing must be a deception, for why did no manifestations take place in my own house, where there was positive security against imposture, and only occur where Spiritualists were present?

My readers, who are acquainted with the conditions necessary to the development of mediums, may well smile at the folly I showed in my pretensions and demands upon the spirit-world; but for the benefit of others who wish to make similar experiments in their own family circle, I will explain the error or ignorance of which I was guilty.

When we wish to make experiments in any department where others have succeeded under certain conditions, we should first ascertain what the conditions are under which satisfactory results have been obtained, and then set to work in the same manner; otherwise we shall not be justified in hoping for great success. I arranged somewhat similar conditions, but not quite the right ones, and so I could not expect soon to obtain a favourable result. I ought to have taken counsel with those who had experience in these matters and who knew the laws under which spiritual manifestations take place, how I should proceed, but, instead of so doing, I acted entirely on my own responsibility, and I paid for my folly by spending twenty wearisome evenings, which only tired me, and may be looked upon as so much time wasted. If we wish to construct a galvanic battery, we must combine the positive and negative elements, i.e., the zinc and copper in equal proportions, otherwise the galvanic current will not be produced. So, if we desire to form a circle—a spiritual magnetic battery—we must have the positive and negative elements (men and women) in equal numbers to elicit a sufficient stream of spiritual magnetism. As I said before, our circle was composed of two men and one lady, and therefore the battery (circle) was not properly constructed; if I had added to it another lady, it is highly probable that in two or three sittings I should have been developed as a medium, for I had previously shown signs of possessing medial powers at the séances I had attended; but

* *Wie ich ein Spiritualist geworden bin.* By Dr. B. CYRIAX, Nottisstrasse 26, Berlin. (Editor of *Neue-Spiritualistische Blätter*). Published by C. Roessler, Leipzig. Price 1½ mark.

this was scarcely possible as our circle was formed, and the failure was due to our ignorance of the necessary conditions. Another circumstance which militated against success and which I likewise ignored, was the fact of my being used to act as a magnetiser and thus to place myself in a positive condition, so as to bring my will into active operation, while it is necessary for those sitting in Spiritualistic circles to keep themselves in a state of both bodily and mental passivity.

After this digression, which I hope all those who intend to make experiments will read with attention, I will now go on with the account of our sittings. Herr von Colomb begged so earnestly to continue them that I consented to have one more—the twenty-first—and if no results were then obtained I said I would take no further trouble about the matter. At this twenty-first sitting, quite suddenly and unexpectedly, a most curious feeling came over me; I became first cold, then hot, and then I felt a cool breeze playing over my face and hands. Then I felt my left arm go to sleep—as the country people say—but the sensation was entirely different from what I have felt on former occasions, when I could always get rid of it by moving my hand or my finger. This time my arm felt as though paralysed and I had no power to move either my arm or my fingers; I felt exactly as though someone else had hold of my arm, and however quickly my hand was moved, I was unable to stop the movement. As the motion resembled that of writing, my wife fetched some paper and a pencil, which she placed upon the table, when my left hand suddenly grasped the pencil and waved it round in the air so violently for several minutes that my two companions had to lower their heads to avoid being struck, and then it came down on the paper with such force that the point of the pencil was broken.

My hand then remained quite still, and I was convinced that neither the movement nor the momentary rest were due to my power of will, as I had not been able to stop the motion any more than I could now move the arm, which apparently did not belong to me and was completely devoid of sensation. But when the pencil had been re-pointed and laid in front of me, my hand seized it again and began to spoil a number of sheets of paper with all kinds of marks and scratches, till it moved more quietly and, to the astonishment of all of us, began to make attempts at writing first up-strokes, then down-strokes, just as children learning to write do; then the letters N, M, A, C, &c., were formed till it came to the letter O, upon which the pencil rested a long time, until the force which controlled the arm was able to move the pencil very rapidly in level lines. The power appeared to be then exhausted, my arm became still, I felt again a current of cool air pass through and over my hand, when all sensation of pain or fatigue passed away.

As everything was now quiet we broke up the sitting, satisfied with having proved the existence of a power which could not be produced or retarded by our own will; whether it was due to mesmerism, spirits, or unconscious brain power was a question which remained for the present undecided.

However trivial the result, we could not rest till we saw how it proceeded and so returned to our sitting the following evening, when we had not long to wait; scarcely five minutes elapsed before I felt the cool breeze, which was perceptible to my two companions as well, and then immediately the quick, often painful movement of my left hand commenced; my hand even struck the edge of the table frequently in its rapid movements with such force that I thought the skin must have been broken, but not the slightest abrasion nor even any lasting pain was observable. Such quick and violent movements of the hands are common to most persons when they are being developed for physical mediumship; but as they are only made use of for the purpose of giving the spirits complete control over the hands and arms, they cease of themselves when this aim is attained, and under no circumstances is it advisable to try to repress them, or for others to try to stop them by holding the hands, as doing so may occasion a sprain or some other injury. This is an answer to all who have written to ask me how to stop these movements.

My development as a medium now progressed rapidly, particularly when, following the advice of my American friends, I added two ladies and another gentleman to our circle. I began now to write with the left hand, at first only apparently for practice; then began to come messages from different spirits, and on one evening I drew a pretty basket of flowers, while in my normal state I can do nothing with my left hand, not even cut my food, still less write, and as for drawing, I am quite incapable of doing that, even with my right hand.

By this time I was completely convinced that the power which wrote or drew through me did not come from me, but was due to an intelligence separate from myself, for during these proceedings I retained my full consciousness and felt only affected in my left arm, which during the whole time of the sitting seemed as though it did not belong to me, and to be used quite independently of my will or of that of my companions. My mind had so little to do with it that, during the time the writing was going on I could talk quite freely with the other members of the circle. A friend, who was present at one of these sittings, tried to stop the movement of my hand, but although he laid both his hands, resting upon them the whole weight of his body, upon my left hand, he could not hinder the even and rapid motion of it, and I did not even feel the pressure.

One evening during our sitting I felt a sense of irrepressible lassitude, and do all in my power, I could not keep awake; I fell asleep, and when I awoke was astounded to hear that the spirit of my step-sister had spoken through me for half an hour and had given directions how we should conduct our future sésances. As I was quite unconscious of what had been said, indeed that anything had been spoken at all, it was evident to me that I had been thrown into a state of what is called "trance" and that some spirit had made use of my organism, as I had often witnessed in sésances with my American friends.

Soon we had manifestations with the table moving, raps, &c., by which answers were given to questions, and throughout everything it was clear that the writing, as well as the raps and table-tilting, proceeded from a power endowed with intelligence and will, which was not due to anyone present. It is evident to the meanest intelligence that a blind force of nature could not understand or answer questions; therefore when intelligence is manifested through the rappings, when things are said about matters unknown to anyone present at the time, and the raps cannot be controlled by the will of the members of the circle, we are forced to admit the operation of an intelligence and a will independent of ourselves. An intelligence endowed with will pre-supposes a personality, and such a personality can be none other than a spirit. In the economy of nature, there are upon and around the earth none but the spirits of departed human beings, and it is therefore but reasonable to take the manifesting intelligences for what they themselves say they are, namely, the spirits of our departed friends, who wish through these manifestations to convince us that the real man does not die with the mortal body, but continues to exist in a finer body, after he has left the earthly one, and that under certain favourable conditions he is able to communicate with us and to give us proofs of his identity.

I will now just briefly describe how my medial powers further were developed, and then give an account of some highly interesting sésances at which I was present, or which took place at my own house. I passed through every phase of mediumship; we had raps, table-tilting, movement of objects, medial writings, answers to questions put mentally by raps with the hand on the table, trance, in which state the most wonderful tests were frequently given, and instructive discourses held; clairvoyance, clairaudience, and finally the withdrawal of my spirit from the body, and personal experience of the spirit-world and of spiritual things, while my body lay for hours, cold, stiff, and apparently lifeless, on the sofa.

No phase of development remained long stationary; as soon as I had attained a certain degree of perfection in one of them, this kind of manifestation ceased and I entered into the next higher step of development, so that in a few years I had advanced from the first unconscious movements of the hand to the position of a "seer," and, through my own vision, I came into such close connection with the spirit-world that I often had to consider which of my experiences were normal and which super-normal. Through this penetration into the world of spirit, I learnt in a few hours more of the true nature of things than I could have done by years of study; and by means of this insight into Nature's workshop, many things and processes became clear to me at once, as I could at one look recognise the connection between the invisible cause and the visible effect, and because I was able to see things as they really are and not as they appear to our limited senses.

LIGHT, whether it be material or moral, is the best reformer, for it prevents those disorders which other remedies sometimes cure, but frequently confirm.

JOTTINGS.

Newspapers throughout the world are showing their appreciation of the value of the notes contributed by Mr. W. Crookes, F.R.S., to the *Proceedings* of the Society for Psychical Research by copying them freely. The American journals, or some of them, seem to have received advance sheets.

The *Carrier Dove* transfers to its columns our outlook for the New Year with due acknowledgment. It was penned in fog, but it is not far from hitting the mark. This will be a very eventful year.

The *Golden Gate* (February 8th) gives an outline of Mr. Page Hopps's *Scientific Basis of Belief in a Future Life; or, the Witness Borne by Modern Science to the Reality and Pre-eminence of the Unseen Universe*. Conclusion of the whole matter, "Whatever a man soweth that shall he also reap."

Dr. J. C. Wyman sends to the *Golden Gate* an account of the organisation of a Brooklyn Psychical Research Society. It meets weekly, and is to deal with all matters psychical and occult. It promises to be thorough, and to include in its purview the accumulated stores of fact which the world owes chiefly to Spiritualists. That is a step in the right direction. There are plenty of facts: let them be interpreted. A Society that sets forth with a plan to which the spirit-world must conform is likely to be left out in the cold. The new Society, if it be wise, will profit by the failures of its predecessors.

Great names! A correspondent of the *Golden Gate* tells how he is "attending, in company with a lady friend, a series of séances with Mrs. Hurst Hunt, of No. 4, Amelia-street, Los Angeles, California." Among the common herd, who "come in illuminated clothing," are some names that we know. "We have been visited by Aristotle, Zoroaster, Buddha, Chrishna, Moses, Elijah, and Confucius." This latter philosopher "comes about seven feet in height and highly illustrated." This is "high spirits" with a vengeance.

The *Progressive Thinker* quotes our words respecting it, and has a kind word for our journal as "an excellent paper." It flies high: for the Editor "expects to attain a larger circulation than all other Spiritualist papers combined in the United States and with the list of 'LIGHT' thrown in, too." *Perge, puer!*

The *World's Advance Thought* comes to us in a new shape, published in Portland, Oregon, and London in a very much handier form and in much improved type. There is in the matter of it much that may fitly prove provocative of thought. With it is printed the *Universal Republic*, the whole forming a 16pp. large 4to.

The contents of the number before us are above the average. We have no space to summarise them. But we may be permitted a passing word of mild surprise when a writer describes a "sensuous séance" (whatever that may mean) as "worship of the dead, consecration of corpses, and the religion of the charnel-house." The writer must have felt much better having voided that.

We hear, too, of "human particles crowding the bordering and outlying Hades, Limbo, and Gehenna. They crawl, and sprawl and cling about mankind as the larvæ from the body of a decaying animal." Altogether we have not lately come upon a writer whose prurient mind is so fortunate in the use of a copious vocabulary. Matter and manner are alike nauseous. The responsible person who prints this trash is, we suppose, aware of the character of the stuff and of the responsibility incurred by its publication. For ourselves, we disavow it as mere raving.

If this is "the *World's Advance Thought*" it would seem to us very desirable to hark back to something more decent and cleanly. "The race on earth is encompassed by its own dissoluteness and decay." Let the writer speak for himself. "Mephytic influences," "poisonous agencies," "the grossly depraved who are recently deceased," "noxious organic conditions," "spirit-conjuring resorts," "spiritual cadavers," "walking cess-pools," "loathsome shells, perambulating graveyards, lust-stained, lie-fraught vampyres"—these are some of the flowers of rhetoric that adorn this print. Beneath contempt as they are, we desire to brand them on the face of the paper that permits them.

We have by no means quoted the worst expressions used. We have no parley with such ideas nor with such words. They are not true, they are not worthy of notice, and their method of expression is one that should command and would command reprehension from any right thinking person. Such criticism, even if it were warranted, could do nothing but harm. We have never sought to disguise the fact that fraud and folly do characterise many séances: but that is a very different thing from this wholesale denunciation, on the face of it absurdly sweeping, and couched in language of which we have given a sample.

The *Evening Express* of March 1st (Cardiff) has, in the course of a serial story, a long statement of the truth as regards Spiritualism in the course of which Mr. Rees Lewis's experiences recorded in "LIGHT" are freely referred to. The writer, who is not a Spiritualist, confesses that he cannot "elude the force of Mr. Rees Lewis's facts save upon the assumption that he is wilfully deceiving—for that he was himself deceived is out of the question—and no one who knows the high integrity and truthfulness of Mr. Rees Lewis will doubt for a moment that he was stating the literal truth." The two columns devoted to Spiritualism are characterised by much more fairness and truth than we are accustomed to find.

Mrs. Cotton has sent us the names and addresses of some successful "dowzers" or water-finders. She also sends this extract from a private letter. Bigotry dies hard when allied to stupidity and ecclesiasticism.

Extract from letter signed "John Stears" (a well-known Yorkshire "diviner" for water, metals, and minerals) addressed to Mrs. Cotton:—

125, COLTMAN-STREET, HULL.

January 27th, 1890.

A cousin of mine, aged seventeen (Hilda Dobson, The Willows, Newland, Hull), is great with the rod, but it turns towards her for water; she is always finding out some new plant that will operate, such as an apple twig, flower stalk of parsley, and a strawberry runner held in a curve in the hands.

I was showing the rod's powers lately, and one of the party, a Vicar, said, "I don't believe in it and you can't make me." I said I was sorry to hear such a statement from him.

Another dowser is W. Scott Lawrence, who calls himself an "expert discoverer of nether water springs," of Bishopston, Bristol. He publishes various testimonials to his success, among them from Mr. Sam. Lang, of Bristol; Mr. J. H. Crisp, the well-known architect; Sir H. Selwyn-Ibbetson; Lord Arthur Cecil and Lord Justice Fry.

The subjoined is too good to be lost. It is addressed to Mr. Lawrence:—

From M. BABAMAYA, Bhasker Chau's, Chal Gamderi, near Grant-road, Bombay.

November 14th, 1889.

DEAR SIR,—I shall feel obliged by you kindly sending me price list and driving instructions of your divining rods for irrigation purposes. Please also inform me if you can see your way of appointing me as your sole agent for the Bombay Presidency, in case you have no one to represent you here at present. As also the rate of discount you may allow on all orders. In case of your requiring any London reference about me, I am prepared to give you one on receipt of a reply from you, with the full particulars of the uses of your divining rods, as also the conditions on which you may choose to appoint me as your sole agent for the Bombay Presidency. Every facility will be given to you in financial matters. Hoping to hear from you, I am, yours very faithfully,

M. BABAMAYA.

"PSYCHE."

We have received the first number of *Psyche*, a monthly journal of mystical interpretation. It is announced as "the organ of no class, but of the Divine in Humanity—knowing neither Jew nor Gentile, Buddhist nor Christian, Catholic nor Protestant." It is to be free from all personalities, all contentions—"Intellect argues, the Soul affirms"—and "will give upon all great and vital themes the judgment of the Soul." It will be seen, therefore, that *Psyche* occupies ground not yet taken up. The first number contains, among other papers, one by the editor on "Episodes in a Life of Religious Adventure"; one by Mr. E. Maitland, the first of a series of Hermetic papers; and one by the Rev. John Pulsford on "The Supreme Potter and His Clay." The price is sixpence, and it is published at 49, Woburn-place, W.C.

NOTES FROM MY SPIRITUAL DIARY.

BY F. J. THEOBALD.

PART VI.

[I once asked for an explanation of these constantly recurring dreams of flying. The reply was:—]

It is the positive proof of the separate entity of your spirit, for during the sleep of the body the spirit does oftentimes rise, and the impression you receive of flying is the result of actual levitation of the spirit.

In all cases the spirit leaves the body during sleep or trance; but it is only in rare cases that the spirit can succeed in lifting the body with it.

As your spirit is your life, when your body is lying dormant in sleep your spirit can soar away, and does do so; so that even when you are not conscious of it your spirit may be out of your body. The reunion is so rapid that the instant of return cannot be discerned; but when there is a shock (such as you are conscious of), on apparently touching the ground after flying, that is the instant of the return of the spirit.

Dream-life is so very real. It is oftentimes the truest, deepest life.

But the full experience of the good can only be known in the spirit-home.

[On another occasion a friend asked: "In dreams does the spirit leave the body, or is the influence sent out, so as to bring us into *rapport* with the spirits dreamed of?" The reply was:—]

The waves of influence given in dream-life flow in upon the sleeper from the spirit-land. This brings in perfect *rapport*, and then the spirit of the sleeper is conveyed to the spirit-home and is, in actual reality, out of the body, but joined to it by the magnetic chord of life, which, if snapped asunder, would leave the body dead or cast aside.

When persons in the body dream of each other they are brought *en rapport* by the affinity of their natures.

This mesmeric influence helps to annihilate space. This is the secret influence that brings all spirits together, at any moment, and yet disturbs not the spirit called from its spirit-home. Dream-life is threefold. Whatever distresses is from the physical state, except in cases where it may arise from the sleeper not being in harmony with low spirits, who may then distress him.

[One afternoon Miss J. came, and as we were speaking together about these messages on dream-life, I took pencil to see what would be given in reply to her question, "What difference is there between spiritual dream and trance, also between spirit and soul dream-life?"]

Spirit: The spiritual dream may be borne in upon the sleeper by his guardian spirits. The intercourse is real, but the spirit does not always actually leave the body, as it most distinctly *does* in trance state. Then the body is left as dead, but for the electric chord, which is only snapped asunder by actual death of the body.

Nevertheless, in some states of spiritual dreams, the spirit is *instinct with life*, whilst the body is more deadened by sleep than it usually is.

There are always degrees of the spiritual state attained in dream-life, dependent upon the physical as much as upon the spiritual condition.

The soul-dreams are not at all spiritual. They are the spirit teachings to the soul, as distinct from the spirit.

They appertain to matters of the earth, rather than of the inner, and spiritual life.

In soul-life dreams you may, and do, receive intimations and forewarnings.

THE Manager of the *Theosophist* (Madras) announces that a portrait of Colonel Olcott and Madame Blavatsky will be presented to all subscribers to Vol. XI. of his Magazine. It is the picture, excellent in every way, which we lately noticed. He tells us also that Dr. J. Bowles Daly, late of the *Illustrated London News*, and Mr. E. D. Fawcett, late of the *Daily Telegraph*, have joined the Editorial staff of the *Theosophist*. Colonel Olcott edits, Madame Blavatsky and Mr. Richard Harte contribute, and there will be a London Letter.

Four good mothers have given birth to four bad daughters. Truth has produced Hatred; Success, Pride; Security, Danger; and Familiarity, Contempt; and on the contrary, four bad mothers have produced as many good daughters, for Astronomy is the offspring of Astrology; Chemistry of Alchemy; Freedom of Oppression; Patience of Suffering.

ROOT AND FLOWER.

A NEW POEM BY GERALD MASSEY.

Afloat, unfolding from the bud,
The Water-lily lies;
Her root of life is in the mud
While blossoming for the skies;
But root in mire, or flower in sun,
In Earth and Heaven they are one!

Her life gropes darkly down at root,
But climbs with all its power;
And whether low in Earth a-foot,
Or head in Heaven a-flower,
In shadow of cloud or smile of Sun,
In Earth and Heaven the life is one.

My life is as the root in Earth
That from its lowly tomb
Hath put a living flower forth
For everlasting bloom;
And whatsoever tides may run
Betwixt us, Root and Flower are one!

The winds may rock, the waters roll,
Our root of life above,
They cannot sever us in soul,
We who are one in love!
For Love hath warrant to defy
Even Death to break its tenderest tie.

They think that Death hath plucked my Bud,
And left a broken stalk
To bleed and wither in the mud—
So blindly do they talk!
To both of us my life is Root!
For both my Flower bears the fruit.

They dream my Darling cannot come
To visit me once more,
Who think the dead are deaf and dumb,
Who speak of life as o'er;
But 'twixt us, Root and Flower, we know
There is continual come and go.

My Darling breathes diviner air,
And brings her Heaven down
Where low I lie but loftily wear
Her glory for my crown:
I feel the Heavenward impulse stir;
I know that new life comes from her!

'Tis in descending from above
That love is most divine;
But as the tide returns, O Love,
Bear back this love of mine,
And say love cannot be more true,
But now 'tis greater than we knew.

I see Her, strangely glorified,
My Lily of the Light!
At times she lifts me to her side
From out my earthly night;
I look through her illumined eyes
On lands where daylight never dies.

No thought of me must mar with pain
The fairness of her face;
No blush for me must ever stain
Her purity and grace.
I feel my Flower above will show
How life is lived at Root below!

Dear Love! and if my life can feed
A Flower the Angels see,
In thought and feeling, word and deed,
How pure that life should be!
How rich the Root that hour by hour
Draws life from its immortal Flower!

—In *Harper's Magazine* for March.

HOW TO FORM A SPIRITUALIST'S LIBRARY.

Under this heading the *Review of Reviews* gives a column from "LIGHT," reprinting part of our Bibliography, as likely to be useful to those interested in the investigation of the occult. Space did not permit of the whole list being transferred, and some useful works are omitted while a few second-rate ones are included. On the whole, however, the list will be useful to an inquirer. Madame Home's two books—*D. D. Home: His Life and Mission*, and *The Gift of D. D. Home*—may be added from the point of view of the Spiritualist; *The Secret Doctrine*, and the *Key to Theosophy* from the standpoint of the Theosophist. The notice concludes by remarking that a list of some dozen journals is given. "Of those which we have seen 'LIGHT' is the best."

THE open sky is to our senses like a sapphire crown: the air is our robe of state, the earth is our throne, and the sea a mighty minstrel playing before it.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

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Light:

EDITED BY "M. A. (OXON.)"

SATURDAY, MARCH 15th, 1890.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

LIFE—SOUL—SPIRIT.

PART I.

The current number of the *New Review* contains a very suggestive article by Mr. Grant Allen on the "Origin of Animals." With a very careful disclaimer of any intention to dogmatise, he sets himself to inquire how from the plant the earliest type of animal may have been developed. There is also published in *Theosophical Siftings* a remarkable statement of the doctrine of the soul according to the Kabbalah. This is a translation of a paper read before the Psychological Society of Munich (March 5th, 1887) by C. de Leiningen. It deals with the soul during life, and in death. Luminous as these three articles are, they do not easily lend themselves to condensation; but even an unsuccessful effort will prove in a measure instructive.

Grant Allen starts from the green plant as the earliest form of organic life. How it came here he does not pretend to say, any more than he can tell how the earliest water came. He accepts its presence as a datum. Life in ultimate analysis is based on carbon: this exists in nature as carbonic acid. In the green plant, under the influence of sunlight, this carbonic acid is decomposed. In fact, the work of a green plant is to take up carbonic acid, free it from its oxygen, turn that oxygen loose upon the atmosphere, and to store up the carbon "in a relatively energetic state, where, in virtue of its chemical freedom, it possesses the power of reuniting with oxygen, and giving out light, heat, and motion. The animal does the very reverse: it is a machine in which hydro-carbons and carbo-hydrates are slowly burnt, exactly as in a steam-engine, their potential energy being given off in the act of combustion as heat and motion." "The green plant is a storer of energy; the animal, an expender of energy." The earliest organism, therefore, must have been a plant. An animal could no more have existed before a plant than the steam-engine could have preceded coal and wood. "The green plant lies at the bottom of the problem of life." Needless to say this green plant is a very elementary affair, and need not even be green. It is a mere "floating jelly-like aquatic speck" called green as having "chlorophyll" (the green colouring matter of leaves), which possesses the power of inducing sunlight to break up carbonic acid and store the carbon for use.

It follows that Growth is an essential characteristic of plant-life. Plant-stuff contains in its own nature the

necessity for making more plant-stuff. In this respect plant-growth is essentially different from animal-growth. Animals eat and grow, subsisting off previously made plant-stuff. The plant makes its own growth. Then comes Reproduction, which, in lower organisms, is only Growth accompanied by splitting. As long as the mass holds together we say it grows; as soon as it splits we say it reproduces. There are an infinite number of reproductive devices, from "fission"—simple splitting—upwards to the highly elaborate organisms of later development. From some of these Grant Allen thinks that the earliest animals may have been derived. For instance, some very primitive green plants consist of lumps of shapeless jelly floating in water. In this jelly the microscope shows long hair-like strings of round cells. These are softened by the water and get detached, floating away to form new colonies, *temporarily endowed with the power of motion*. Then when a suitable place is found—and Mr. Allen does not tell us by what instinct selection is made—the new colony envelops itself in its gelatinous coat and grows till it attains the size of a walnut. This is one out of many reproductive methods, which we cannot further deal with.

Some of these detached "vibratile hairs" in movement "mimic a simple animal in every respect," not only "in externals, but also in the most important physiological particulars. . . . In short, they are quasi-animals. . . . They breathe oxygen; they exhale carbonic acid; they do nothing like plants, and everything like animals," until the reproductive stage is over, when they "assume once more the true plant-type." What would happen if one of these vagrant spores should collide with another and the two should coalesce? Obviously the joint-spores would have increased energy-yielding material, and would keep up locomotive existence longer, having more fuel to draw on. Carry on the argument, and the locomotive stage may be conceived of as indefinitely continued, and there is our *animal*, with the distinctive locomotive characteristics of the *animal* and not of the *plant*—"the germ of the whole animal economy."

"Have we any reason to suppose that plant-spores can take on animal functions?" Well, so slight is the gap between the two forms that Professor Rupert Jones, writing of the Monera, goes so far as to say, "Some of them may even be the germ-products of low plant-structures." In other words, "it is almost impossible to distinguish the simplest animals from the free and shapeless locomotive germs of many inferior plants." And a "zoospore which once takes to living on other zoospores or fragments of plant would already in all essentials be an animal organism." Mr. Grant concludes his highly suggestive paper by a warning that he does not regard it as containing the slightest explanation of any higher characteristics of animal life, nor of the origin (if any) of sensation, consciousness, thought, or human subjectivity. It is merely "a hint of how a particular step in the evolution of existing life from pre-existent matter may, perhaps, have taken place." Few will deny the suggestive nature of the hint.

ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE.

At the next Meeting, at 2, Duke-street, Adelphi, on Tuesday, March 25th, Dr. George Wyld will deliver an address on "Matter through Matter."

At the meeting of the Council of the London Spiritualist Alliance, held on Tuesday last, Mr. Morell Theobald, who is retiring from the secretaryship, was elected a Vice-President in recognition of his long and valued services.

PEOPLE talk of liberty as if it meant the liberty of doing what a man likes. The only liberty that a man worthy the name of a man ought to ask for is to have all restrictions, inward and outward, removed, to prevent his doing what he ought. I call that man free who is master of his lower appetites—who is able to rule himself.—F. W. ROBERTSON.

MR. DAWSON ROGERS ON "PERPLEXITIES."

At the Assembly of the London Spiritualist Alliance, 2, Duke-street, Adelphi, on Tuesday evening last, Mr. E. Dawson Rogers, Vice-President, delivered an address on "Perplexities."

Among those present we noticed :—Mr. A. Alexander, Mr. Batty, Mr. T. Blyton, Miss E. Bainbridge, Mrs. Coates, Professor G. Chainey, Mr. and Mrs. J. F. Collingwood, Mr. and Mrs. Thos. Everitt, Mr. Desmond FitzGerald, Hon. Mrs. Forbes, Miss Gifford, Mr. G. Gunn, Mr. M. Gunn, Mrs. E. M. James, Mr. Edward Maitland, Mr. W. Stainton Moses, M.A., Mr. J.H. Mitchiner, Mr. Paul Preyss, Mr. C. Pearson, Mr. and Mrs. E. Dawson Rogers, Miss A. Rogers, Mrs. Rogers (Blackheath), Miss Spencer, Madame von Slaphen, Mr. R. Stapley, Madame De Steiger, Mrs. and Miss Sainsbury, Mr. and Mrs. Morell Theobald, Miss F. J. Theobald, the Misses Withall, Mr. H. Withall, Dr. George Wyld, Mrs. Williamson, &c.

Mr. Dawson Rogers spoke as follows :—

MR. PRESIDENT, LADIES, AND GENTLEMEN,

I have undertaken to say a few words to you to-night on the subject of "Perplexities." I fear that to some of you the mere mention of the word suffices to bring up unpleasant reminiscences ; that perplexities have meant to you dark shadows in life, times of sorrow and sadness, of puzzled heads and aching hearts. You recall, perhaps, occasions of temporal struggles, or of weary wanderings in search of spiritual peace. But I invite you now to forget the agony of the efforts, and to contemplate the blessedness of the issue. In proportion as you have overcome difficulties you are in every way the stronger—mentally and morally ; your perplexities have been but the stepping-stones to serenest heights, whence you have clearer and brighter views of the ways of life.

It is not, however, with the perplexities of the Moral world that my present purpose lies, but rather with those of the Intellectual. And in the processes of the Intellect I think it will be apparent that perplexities, instead of giving a sadness to life, impart to it in reality a piquancy and delight. Think, if you can, what it would mean if we had all knowledge without having to learn to know. Try to realise something of the dead uniformity implied in the perfect, and, therefore, equal, wisdom of all men everywhere. If we had no incentives to mental progress it must be either because there were no difficulties and no perplexities for us in all the wide universe, or because we were all alike indifferent whether there were or not ; in short, we should be all equally wise or else all equally ignorant, which would in truth amount to the same thing. There would be no pleasant interchange of thought about the wonders of the realms of science, or of the possibilities of the human mind, because, whatever I sought to tell my neighbour, my neighbour would already know. There would, in fact, in the absence of perplexities, be no wonders to fire the imagination, and no mental possibilities after which to strive. And yet, forsooth, there have been men—there may be men still—who have pictured such a state for their ideal heaven, persuading themselves that everything which they know not now they shall know hereafter—that on the death of the body, if they but exercise a certain defined faith, the worst amongst them will at once become perfectly pure, and good, and wise, with no room, therefore, for progress through all eternity. There are, on the other hand, some of us, I venture to think, to whom such a prospect is not altogether one for pleasurable anticipation.

Take the alternative picture. I have suggested that perplexities give a piquancy to life. Watch the little folk in your families, and note how their eyes glisten with delight as they ply you with their incessant questionings—What? and Why? and receive from you a satisfactory solution—when they can get it—of the problems that are perplexing them. And in this the child is of a certainty the father of the man. The most meagre acquaintance with the world's history suffices to assure us of the grand conquests which have been achieved by our scientific men in their grapplings with the perplexities upon which Nature has tempted them to try their skill ; and surely they have cause to be proud of their successes, which have but strengthened and encouraged them to further encounters with the mighty problems which still lie before them, alluring them to efforts

for solution. It is needless to specify instances, with many of which you cannot but be perfectly familiar. Within the memory of the youngest of you Magnetism and Electricity were but playthings, or, at best, matters for pretty experiments and passing amusement. Now, as you know, they are made subservient to purposes of the highest use. In the domain of Chemistry, too, Nature seems to be giving up her secrets all along the line. And, stretching out her hands far beyond the regions of our own solar system, Science is counting, weighing, and measuring the stars, and even solving the riddle of their chemical composition, enlarging our views by the contemplation of the immensity of space and sobering our minds by the thought of the humiliating insignificance of our own little world.

Such, at least, is the direction in which Science would lead us ; but I fear that many of us are very slow to learn. This orb of ours is but one of many which go to make up the particular solar system of which it forms a part. But Astronomers assure us that there are certainly a hundred millions—probably many hundreds of millions—of such solar systems ; and yet, perchance, there are still some people somewhere in this little world who succeed in persuading themselves that they alone are God's chosen flock, and that all who do not, in regard to certain dogmas, hold precisely the same faith as they themselves profess, will without doubt perish everlastingly. If there are any such conceits still remaining they are surely destined to extinction before the growing realisation of the vastness of the Universe, and of the fact that our part therein is almost infinitely small.

With some diffidence, because I speak in the presence of Spiritualists of wider experience, I ask your attention now to "perplexities" of another kind, those pertaining to the class of investigations in which the members of this Alliance, and of kindred associations, are specially interested. Firstly, what are our perplexities as Spiritualists? and, secondly, what is the prospect of their solution?

What are our perplexities? Verily they meet us at every turn, and are indeed so many that time would fail to enumerate the half of them. I presume that the most enthusiastic amongst us will not venture to assert that, even after many years of familiarity with various phases of phenomena, much more has been done—though that in itself is a great and blessed thing to have done—than to establish the fact of continued life after death and the possibility of communion with the departed. How have these evidences come to us? Through the instrumentality of our mediums, you will say. True, but here a bewildering perplexity meets us at the very outset of our inquiries. What is a medium? It is not sufficient to reply that a medium is a person through whom, or in whose presence, certain phenomena occur. That is but to say that a medium is a medium, and explains nothing. We cannot tell why one person is a medium and another not ; and why one is a medium for trance and clairvoyance ; another for healing ; another for physical manifestations ; another for automatic or even for direct spirit writing ; and yet another for the direct spirit voice. We cannot, from amongst our neighbours and friends, detect a medium by his appearance, the form or colour of his eyes, the shape and size of his head, the character of his physical or mental temperament, or his habits of thought. We know almost nothing, in short, as to what makes a man a medium, and I strongly suspect that until we do we shall be very much in the dark as to what is the best thing to be done with a medium when we have found him.

Probably it may be assumed that an inquirer, having gained an introduction to a medium, seldom stops to think what manner of man it is in whose presence he finds himself—so anxious is he to make practical acquaintance with some of the strange phenomena by the report of which his curiosity has been aroused. But even to such an one perplexities will come very surely and very soon, though these are often of such a nature that they have ceased to be perplexities to Spiritualists of larger experience. Novices, for instance, especially those whose thoughts run in the direction of the fashionable theologies, are often startled by the assurance of the communicating Intelligence that he knows nothing whatever of some departed friend whose memory is very dear to them. To such I have frequently heard a reply to this effect—"Why should you be surprised that I do not know and have never seen your mother? It may be as you say that she is in our world, but there are many thousands in our world whom I do not know and have never seen, as there are many thousands in the earth life whom you do not know and have never seen. She may be with you even now, and yet it does

not follow that I should see her. You say you do not understand how this can be—nor can I make you clearly comprehend. As nearly as I can explain it is something like this. State with us corresponds to space or place with you, and even if your mother be with you I should not see her if she is in a different state to mine, just as you would not see a person who is in a different room to yourself."

Now if this may be taken as a reasonable explanation it occurs to me that it may also in some degree solve another perplexity which is very harassing to early investigators—I refer to the apparent interruptions from the spiritual side which sometimes occur during the progress of a séance. Messages, it may be by raps or by table tilting, are begun well and come smoothly for a time, but suddenly run off into something utterly inappropriate and unintelligible. May it not be that, a spirit friend A having begun a message, another spirit B also endeavours to establish a communication, not necessarily intending to interrupt, but simply not knowing that A was in possession, and that he, B, was confusing a message already begun by A? I do not, of course, suggest that this theory removes all difficulties connected with interrupted messages, but that it sufficiently explains some of them I have had, I think, confirmatory evidence. I remember that on one occasion, while sitting for table tilting with my wife, we were receiving from an old friend, a good pious Wesleyan who had been some years in the other life, long messages in the usual familiar strain, when the following words were spelled out:—"I will endeavour to tell you my exceeding joy to be quite sure of an eternal life." This struck me as a very strange utterance from one who had been long in the other world, and who had had no doubts about an eternal life even before he went there. On my expressing my surprise the communicating Intelligence spelled out the name of a young man whom I had known many years before, but who had now communicated for the first time. His was a very sweet and even religious nature, but though we often discussed the question of a future life, his great sorrow in this life, even to the time of his departure, was the inability to attain to a conviction that another life awaited him; hence the exceeding appropriateness of this his first message to me—"I will endeavour to tell you my exceeding joy to be quite sure of an eternal life." The messages of our Wesleyan friend having always shewn that he still retained his old religious fervour, I was pleased to think that the younger one had probably made his acquaintance in the spirit world; but I learned to my surprise that, though both met me at the same time at my table, they saw nothing and knew nothing of each other. I subsequently found, indeed, that a gradual *rapprochement* was necessary to what I may term a personal acquaintance, but the *rapprochement* having been once effected, a close friendship was established. It would be interesting to know whether in this matter the theory which I have ventured to suggest is supported by the observation of more experienced Spiritualists than myself.

But there are perplexities for which it is not so easy to find even a fairly plausible solution. Such, to my mind, are those which present themselves in the phenomenon currently known amongst us as Materialisation. What is Materialisation? How is it accomplished? While the medium has been in the centre of a room, and almost surrounded by spectators, I have seen a form gradually grow up by his side, attaining the full stature and appearance of a man into whose eyes I have gazed, and who has walked about amongst the company shaking hands with all in turn. Was it an hallucination? Could every one of us be under an illusion, each simply imagining that he saw the same object at the same time? To believe this would surely be to exchange one perplexity for another and a greater one. Verily no! if ever there was an objective physical form this was one—the grip of his hand being such that some of us had no chance of forgetting it for days. But what was he, and whence did he come? Some will tell us perhaps that he was a fourth-dimensional being; but that will not help us, for we poor unfortunate three-dimensionals can have no conception of a fourth dimension even though we may intellectually concede its possibility. Others will attempt to satisfy us by the ready assurance that the manifesting Intelligence had built up the visible, tangible form with magnetic particles gathered from the atmosphere and from the medium and others constituting the circle. It may be so, but I ask them—How do you know? Explain to me by what subtle chemical processes a living full-grown man can be thus created, as it were, in the space of a very few minutes. Is it not wiser to modestly admit that,

beyond the fact that an objective physical form can somehow be here one minute and be gone the next, at present we know nothing, and that what was a perplexity in our earliest experience remains a perplexity still?

There are other phenomena in regard to which we are equally without a reasonable theory. Think, for instance, of what is implied in what is commonly spoken of as the passage of matter through matter! According to no known physical law is it possible for one solid object to pass through another of similar density and both to retain their original form. Can you conceive of any process, for instance, by which a book can be passed through a closed door, leaving no trace of any change whatever either in the wood or in the book? It is sometimes suggested that the operating Intelligence may be able to separate the particles of the objects—to dematerialise them, as the phrase goes—and afterwards to immediately reconstruct them; that in fact all the molecules which go to make up a door or a book may be rendered invisible, intangible, imponderable, and yet a minute afterwards the door may present no appearance of change to the most scrutinising examination; and, as to the book, it may lie before us in every respect the same book as before—every fibre of the paper in its place, every leaf, every letter, every stain, it may be every dog's ear. Surely all this is a perfectly gratuitously assumption for which there is no evidence whatever; and I respectfully submit that we should be careful that we do not too confidently advance, as a satisfactory settlement of a difficulty, any theory of the working of which we can form no rational conception. Of the genuineness of the phenomenon itself—that an object can be transferred from one room to another by abnormal means, the ordinary avenues being closed—some of you can have no doubt, but I suspect that when the solution of the perplexity comes—if ever it does come—it will be found to be very different to any that has been hitherto surmised.

Take another perplexity, which comes to us in the form of direct writing—that is, writing in the execution of which the use of physical hands and fingers is dispensed with. I have been present when as many as from eight to nine hundred words have been written, in characters very perfect and distinct, in five or six seconds; i.e., at the rate of about a hundred and fifty words a second, or nine thousand words per minute, which is two hundred times more rapidly than could be accomplished by a very expert penman in ordinary life. What is the secret of this marvel? Have we any reasonable solution to offer? It has been suggested that the writing is "precipitated" from the pencil point—whatever that may mean; but there has been occasional evidence of a very conclusive character that the pencil point has been used in the customary way, though the *modus operandi* by which the result has been achieved with such inconceivable speed is quite beyond our comprehension.

But I may just refer, in passing, to a still greater wonder in connection with direct writing. Some few years ago Mr. Thomas Everitt received from a distant correspondent a sealed envelope said to contain a question to which the writer asked Mr. Everitt to obtain a reply, if possible, through Mrs. Everitt's mediumship from one of her spirit friends. In my presence this envelope with seal still intact, together with a sheet of blank paper, initialled by myself and others present, was put into another envelope, which was also securely sealed. We were sitting in full gaslight and were instructed by raps to place the packet upon the floor under the table, with a pencil by its side. We did as directed, and after a few minutes the signal was given to open the packet. I don't know what Mr. Everitt's faith, derived from larger experience than my own, had led him to expect; but certainly I myself had no confidence that the experiment, if I may so term it, had succeeded. I was therefore not a little surprised to find that on the sheet of paper which had been folded and placed in the outer envelope was a message in pencil in reply to the question contained in the still fastened inner envelope. I am not so easily surprised now, but if I had the same experience again, I confess that I should still be equally perplexed.

I do not wish to weary you with a dry catalogue of unsolved riddles, but there are one or two phases of experience to which I will very briefly ask your special attention, because, as it seems to me, they are not only perplexing, but discouraging. In the course of a long series of séances, comprising for the most part the same sitters, I have observed that some spirits,

with whom while in this life we had been but slightly acquainted, and some of whose existence we had never heard, can "just drop in," as it were, and speak freely and fluently at once; while on the other hand, some of our own immediate relatives and friends, on whose manifested presence we may reckon almost to a certainty, never acquire—to our great discouragement—the power to utter more than a few words, or occasionally a few sentences; and, what is more discouraging still, some members of the circle rarely get any token whatever of interest or recognition from their friends in the spirit world. I have even heard of good, earnest, persevering Spiritualists who have attended sésances for years and who have never had a single message from any spirit who in this life had been near and dear to them. How is this? What is the hindrance? I shall be pleased to learn if to such any advice can be given which will aid in opening the channel of communication.

There is yet another experience, by no means unfamiliar to investigators, which is still more perplexing and depressing. I refer to the unwelcome intrusion of low and disorderly spirits who delight in giving false and misleading messages. What is the remedy? The question cannot be settled by quoting the old adage that "like attracts like," for it is beyond dispute that inquirers, actuated by the purest motives, conducting their sésances in the most reverential spirit, ardently longing, it may be, for sweet communion with a much-loved parent, partner, or child, have been shocked by the reception of messages clearly false, sometimes even repulsive in their very coarseness. Perhaps of all the perplexities which beset the path of inquirers there is none the removal of which is more urgently needed than this; for it can scarcely be doubted that, owing to these irrepressible intrusions, many earnest seekers are being continually turned aside in despair. There are circles we know to which this perplexity has become a thing of the past, and there are other circles to which it has never come—apparently because they are guarded on the other side by some good and wise and powerful spirit. But how is the guardianship of such a spirit to be secured? And why does not the help come in every case in which it is so sorely needed?

Let us pass on now to a consideration of the question—What prospect is there of the solution of the perplexities to which I have alluded, and of others which some of you at least must have encountered in the course of your inquiries? For myself I must admit that, though I am not without hope, I see at present little ground for confidence. As already suggested, we have made no such progress in the past as to justify us in being very sanguine for the future, and a little reflection will suffice to show wherein the difficulty for the most part consists. The physicist has fixed laws with which to deal, and if he once discovers them he knows that, under the same conditions, he can make manifest the same results to a certainty. But bring in the elements of Intelligence and Will and certainty no longer exists. Knowing the constituents of two physical compounds, the chemist can unfailingly predict what will happen if they are both brought into close relation. But bring together two human beings, say one of each sex, and the wisest man cannot say what the issue will be. They may be perfectly indifferent to each other; or they may quarrel and fight; or they may comfortably coalesce. I do not say that this is a perfect illustration of the different nature of the problems that come to us in the dealings with matter and with mind. It is even possible—indeed, it is very probable—that the laws are as fixed and determinate in the one case as in the other, only that at present they are not equally within our grasp. But at least the difficulty which I have thus suggested may serve to point out how much greater is the perplexity which we as Spiritualists have to encounter, when we seek to discover the relations between two beings in states so completely diverse as those of the physical and the spiritual sides of existence. We know little—very little—of the conditions on this side necessary for successful manifestations; and presuming that in the nature of things fitting conditions are as essential on the other side, what do we know of them, and even if we did know, is there the slightest reason to believe that they would be in any degree under our control?

As evidence of our very imperfect acquaintance with the laws by which these phenomena are governed it is sufficient to refer you to the circumstance, which must be familiar to most of you, that when you meet for a sésance the results are often altogether at variance with your fears or your anticipations. You may commence with high hopes and a cheerful confidence,

and after an hour of weary waiting may find that not one of your hopes has been realised; or you may begin with the smallest possible expectations and be rewarded with results superior to any within your previous experience? How is this? We do not know. Shall we ever solve the riddle? We have two worlds to reckon with, each having its own laws governing the possibilities of inter-communion. Do we yet comprehend the laws of one—shall we ever, while we remain here, understand the laws of both?

The very pertinent question is sometimes put—Why do not the spirits themselves help us out of our perplexities? Why do they not tell us what we desire to know? Why do they not explain to us the laws by which they are enabled to control a medium; to move material objects; even to transfer them from one room to another, the ordinary avenues being closed; to speak to us with the audible voice; to give messages in direct writing with marvellous swiftness; to show themselves in bodily form, visible and tangible, moving about in our midst as one of ourselves? Why do they not give us some intelligible description of the world in which they live, of their surroundings, and of the work in which they are engaged, instead of couching their replies in language which itself needs an interpreter? I have heard such questions put from time to time to a very intelligent Spirit, and his replies have been to this effect:—"We cannot explain to you the laws which govern our existence, or the nature of the powers which enable us to accomplish the things to which you refer, simply because you have not the capacity for understanding them. I do not allude to any want of intelligence on your part, but to the fact that we have senses and powers of which you can have no conception, and for which, therefore, you have no language; so that it would be more easy for you to teach mathematics to an untutored savage than for us to convey to you the information which you seek. If you press us for replies we can but answer you in such of your own terms as will best convey to your minds some slight semblance of the reality; much as you would have to do if you endeavoured to explain to a friend who had been born blind the possibilities which you have by the sense of sight, of the nature and operation of which you could impart to him no adequate conception."

I ask your thoughtful consideration of this aspect of the question because, if the reasons thus assigned are worthy of acceptance, they place before us in a strong light the magnitude of the difficulty which lies before us; and it is well to realise, as far as possible, the nature of a problem before we give ourselves to the task of its solution.

And what are the prospects of a successful solution supposing that the attempt be made carefully, intelligently, and persistently? I have said that at present there seems to me but little ground for confidence. Hitherto we have been groping our way in the dark in an unfamiliar maze—and if we have made progress at all we scarcely know it. But I have also said that I am not without hope. Nor can I be when I call to mind the fact that in the domain of physics mankind, which has already accomplished so much, once saw no further in their particular sphere than we do now in ours. As to the laws of the spirit world governing the possibilities of inter-communion, it may be that they will transcend our understandings, till we ourselves shall have entered into the other life; but even in this relation may we not indulge the hope that humanity on the physical plane will yet come into so close a harmony with the spirit world as to be able to a large extent to comprehend spirit laws and methods? Meanwhile why should we not begin at the beginning and set ourselves systematically to note and study the conditions on our own plane of being by which the phenomena may be most surely obtained? It is an exquisite pleasure, an unspeakable solace, to have the privilege of holding sweet converse with dear friends who have passed on before—and in furtherance of such opportunities we should surely do well to study the conditions by which such communion becomes possible. To this end, commencing with our mediums, as the very fountains of our conscious intercourse with the unseen Intelligences, should we not make it our business to obtain as complete a record as we can of all mediums, public and private, with particulars as to sex, age (real or apparent), occupation, habits of life, temperament, normal state of health, intellectual culture, mental tastes, and other items of information necessary to guide us to some satisfactory conclusion as to what a medium is and why—to be followed by comparative observations on several series of sésances, noting the conditions under which each sésance was held,

and the degree of failure or success by which it was attended? This would, of course, be a heavy undertaking, but I venture to suggest that some such work is needed for the solution of perplexities which are the very first to meet us, and that those who assume the task will have our sincerest gratitude.

Just a few words in conclusion to any easy-going souls who may fail to see the need for so much concern in relation to difficulties to which they themselves do not care to give a moment's thought. Such people do not see why anyone should hold lightly to a fact because he cannot intellectually grasp its possibility, and may be tempted to reply to a sceptic—somewhat haughtily perhaps—"I did not say it *was* possible; I only said that it happened." The retort may be clever, but, unfortunately, it is seldom convincing. Many men would accept a strange phenomenon, even at first sight, if they but understood its *rationale*, but there are few men who, if they had no satisfactory theory by which to explain the occurrence, would not need to witness it again and again to sustain an assurance of its actuality. And all of us without exception would feel, in our appeal to doubters, that we stood on firmer ground if with our facts we could offer a reasonable theory in explanation. As the body needs for rest a couch that is neither too short nor too narrow for the full stretching of the limbs, so the mind cannot long abide in a philosophy that is not sufficiently comprehensive to take in all the phases of its faith.

An interesting discussion followed, among the speakers being Dr. G. Wyld, Mr. Everitt, Mr. Mitchiner, Mr. Alexander, of Rio Janeiro, Mr. Morell Theobald, and the President.

The meeting closed with the usual vote of thanks.

THE LONDON HYPNOTIC SOCIETY.*

At a meeting of this Society recently held at the Cavendish Rooms, Dr. Wyld, in the chair, in introducing Mr. Sconce, said:—

In the year 1842 there existed in London the Mesmeric Society of which Dr. Elliotson was the ruling spirit; but this Society, from financial and other difficulties, came to an untimely end. At that time the wonderful success of Dr. Esdaile, of Calcutta, in performing the most heroic surgery, while the patients were under the influence of the mesmeric sleep, attracted much attention; but the discovery of the anæsthetic action of chloroform and other drugs was gladly accepted by the profession as more than a substitute for the uncertainty of mesmerism; and this, among other causes, led to the comparative neglect of the subject, and, from that date until recent years, mesmerism has been almost wholly neglected or obstinately denounced by the great body of medical men. In recent years, however, there has been a reaction, and mesmerism, under the name of hypnotism, has attracted much attention at certain hospitals in France, Holland and Germany, and this interest has quite recently extended to England, affording an illustration of how "All things come to those who wait." The object of the Hypnotic Society is to establish a dispensary for the poor, and to investigate and report on the physiological and psychological bearings of the subject. The term hypnotism was adopted by Dr. Braid, who, in 1843, published a book on the subject. In this book Dr. Braid admits the facts of mesmerism, but propounds the theory that these facts all arose out of the mental and physical condition of the patient, and were not caused by any influence proceeding from the operator. He might say that this theory is opposed by almost all practical mesmerists, who teach that an influence does proceed from the successful experimenter, and Dr. Wyld, holding this view, believed that the influence of the mind of the operator assisted the influence of the mind of the subject, and that the term "psychopathy" might be the best in describing the therapeutic action of mesmerism—while the term experimental psychology might scientifically express phenomenal mesmerism. In conclusion, Dr. Wyld said he had been more or less a practical

mesmerist for fifty-one years, and was fully convinced that the development of this and cognate sciences was destined to revolutionise modern thought, and to afford to agnostic and materialistic thinkers a scientific belief in spirit, as the fundamental source of all power and as the substance of matter.

Mr. Clement Sconce then delivered an address, of which an abstract is appended:—

After making a comparison between natural and induced somnambulism, or what Dr. Elliotson called the *sleep-waking* state, the lecturer attempted to explain how speech and motion were manifested without the consciousness of the sleep-waker. Mr. Sconce observed that in these two states the continuity of force and function which ordinarily existed between the surface and the rest of the brain was interrupted. The cord or strap which connects this portion with the remaining cerebral mechanism was temporarily broken. The outer convoluted part of the cerebrum remains uninformed, therefore, that the body has been touched, or that a sound has reached the auditory centres, and can, therefore, issue no orders to the nerves and muscles which ordinarily obey it. In such a case the subordinate centres of the brain—being stimulated—have the power, when deprived of their ruler, of acting to a certain extent automatically. The actions are performed with more or less perfection in different cases, but there is a severance between function and volition. Thus the outer convoluted part of the brain is the governor-general of the nervous system. It is the source of will, the seat of thought, and the throne of judgment. Each of the centres presiding over speech, motion, and the five senses is a subordinate minister. When we are wide awake every functionary is *en rapport* with the governor-general and every function is controlled by him. It is he who issues the necessary orders and governs the movements or speech which follow. Let us say, e.g., a sound reaches the ear, and travels through the auditory centre to the grey outer surface, which thus becomes informed that a sound has arrived, judges its nature, and directs the actions which ensue. Is it the postman's knock? Then the body is directed to ask for letters. Is it the dressing bell? In that case the body is instructed to dress for dinner.

But in certain kinds of sleep the ruling powers of the brain are in abeyance. The governor-general or premier of the cerebrum is dead to the messages of his assistants; the telephones with which they usually communicate are switched off as it were, and they are unable to make him aware of what is going on; and consequently cannot receive his instructions. In these cases, though not always, or equally in every instance, each department of the brain exercises an independent power; and we may have speech and motion without volition, sight and hearing without consciousness, and complicated action without memory. In these remarkable and highly interesting states we may actually exercise our various faculties, but afterwards retain no remembrance of having done so.

In many cases, persons in the sleep-waking state induced by hypnotism have manifested an exaltation of judgment, a vividness of imagination, a clearness of expression, and generally elevated perceptions, which entirely disappeared during their normal waking life. Untrammelled by the body, unencumbered by "this muddy vesture of decay," the soul asserts its superiority when the intellect has resigned its power. But when we are restored to our ordinary condition, there is no remembrance of the former state of exaltation, which appears a perfect blank. This possibility of a dual state of existence for us; one being characterised, sometimes at least, by a higher, brighter, and less earthly phase, is of the deepest psychic and religious interest, as it appears to afford a view of an undying principle which is not *brain*, and which is not *intellect*. When these are dormant, and, for a moment, the influence of the body, the clogging earth-made body, is removed, the inner springs of our spirit life seem partially revealed, and we have a glimpse of the quenchless light within, call it what we will, which not only cannot be extinguished when the powers of mind and body have been partially suspended, but which will shine as brightly when this fleshly envelope has entirely decayed.

Mr. Carl Hansen then proceeded to exhibit the action of hypnotism on certain ladies and gentlemen offering themselves for experiment.

These experiments were of the usual mesmeric kind, and the lesson taught was, that all such experiments should be conducted only by experienced men, and with sound judgment and high aims.

* The temporary office of this Society is at 23, Abingdon-villas, Kensington.

LETTERS TO THE EDITOR.

"Exploration of Lives."

SIR,—Replying to the criticism of your correspondent "π," I must explain that the condition Miss Godfrey was put into on that occasion by the controlling spirits was what Andrew Jackson Davis classifies as "*Psychological Mediumship*," similar to that of the Sibyls in ancient temples; indeed some of the ancient priests who had charge of Sibyls when on earth were said to have assisted, and one described to us at another sitting their temple worship and practice in the earth life. The medium was in perfect rapport with both ourselves and the surrounding spirits, whose remarks she communicated to us at intervals whilst describing what was passing before her spiritual sight, in, as I remarked, a "beautifully expressive" manner, that is to say, with such intense appreciation of all the incidents as could only emanate from an actual spectator, and which nothing but the newest development of Edison's illustrating phonograph could adequately repeat or do justice to. Our very imperfect record of her words is poor indeed, consisting of merely the condensed purport of what was said, shorn entirely of the animation and deep feeling expressed. There was more of allegorical representation than we were able to put on paper, and many remarks of the exploring angels were lost.

Some of the ancient spirits, who came together for another purpose the week before, attended our daily sittings while these explorations were going on. It is a mistake to suppose the said ancient spirits were dependent upon our medium. She was permitted rather for two hours, for our edification, to join them and a large group of the surrounding spirits of our circle as spectators in common of a passing occurrence. I recall one thing which struck me as bearing out the statement that the events were really passing. It will be remembered that, after the second trial, the third case was considered unsuitable for us; the medium's open vision was closed while it lasted, and we were kept waiting some time. The speed, too, of the passing scenes was far too rapid for us, showing that it was not regulated for our convenience.

I do not think criticism, founded upon mere theoretical speculations of what should or should not be, is the frame of mind in which these things should be dealt with; any conceivable statement of fact may be pulled to pieces and discredited by such treatment, and we have seen far too much of it in the handling of spiritual teachings and manifestations. I prefer to treat the serious statements of spirit friends with the same careful consideration and respect as I should accord to a person in the flesh, or as I should expect my own statements to receive.

With regard to the subject of my paper, I am anxious to know if any confirmatory evidence exists of these reputed judgments. I am told Swedenborg's works contain something about it. Can any student of his writings tell us what he says?

Shirley House, Maidstone.

THOMAS GRANT.

John Stuart Mill and Christianity.

SIR,—Mill's view, set forth so well in Mr. Haweis's sermon given in "*LIGHT*," is, as I understand it, that matter and force are eternal; and that, as there is a plan impressed on them, the Planner must be eternal too. Perhaps it might be argued that the Planner must be rather more eternal than that on which He has impressed His plan. But let that pass. There is, it appears, according to Mill, something very intractable in matter and force, and the Planner, Whom, I think, we may as well call God, has not found it possible to overcome all that was "horrible and bad" in them all at once. Mill sees many dreadful things in the world, and informs us that nature, by which I suppose he means matter and force acting together in conformity with the plan impressed on them, does all these things with the most "supercilious disregard both of mercy and justice."

Our Laureate, not to mention others, had given expression to a somewhat similar view long before Mill wrote his *Essays*. Nature had declared in his hearing that she "cared for nothing." The poet, however, is more modest than the philosopher, and does not decide that nature has no regard for mercy or justice, leaving that question an open one, to be answered "behind the veil."

Now, we may take it, I presume, that God, matter, and force, being eternal, and being always what they are now, the struggle on God's part to overcome all that is "terrible and bad" in matter and force must have been going on from eternity, that is, through infinite time. If we turn our face to the past, and go back for ever, we can never come to the beginning, of the time

during which God has been struggling with matter and force. You cannot add to that time or make it longer than it is, even if you join on to it the eternity of the future, since that which is without a beginning contains in itself all conceivable eternities. Now all that can possibly be done in time must be done in infinite time, and the time during which the struggle of God with matter and force has been going on has been infinite.

"God is winning the victory," say the philosophers. "Give Him more time and it shall be won."

Yea, the victory will be won, but the fact that it is not yet won is dead against the eternity of matter and force. The fact that it is yet to be won shows either that the struggle began in time or that it never can be won.

It is clear, therefore, that some other solution must be sought for the problem of what the philosopher characterises as nature's "disregard of justice and mercy," and the poet calls her "care for nothing." I may, perhaps, suggest another. I think it will not be denied that of two men equal in all other respects, the man who has suffered most is the better man. The man who has suffered has risen to a level which has never entered the imagination of the man who has not suffered. There is something, then, in the nature of suffering that draws the sufferer upwards, and, as Mr. Haweis will admit, the only perfect Man this world has ever seen was made perfect through suffering. Now, if it is the nature of suffering to raise from a lower life to a higher, may we not find in this direction a solution of the problem that puzzles the philosopher and the poet? "Nature impales men, breaks them as if on the wheel, casts them to be devoured by wild beasts, burns them to death, crushes them with stones, starves them with hunger," exclaims the philosopher. "Nature, red in tooth and claw, shrieks against the creed that God is love," cries the poet. And yet this same nature had raised both the poet and the philosopher to a higher life through the pains of hell that "gat hold upon" the mothers that brought them forth.

Now, if we see nature in a case where we happen to be able to follow her far enough, developing a higher life through the agony of suffering, is it not reasonable to believe that she may be doing so in those cases where we can follow her but a little way? May we not also believe that, as it is the nature of suffering to raise from a lower level to a higher, the animal creation must be rising in the scale of being, since to it also has been meted out its portion of suffering?

Having regard to your space I have tried to say what I wished to say in as few words as possible.

GEORGE HARPUR.

Lyceums and Sunday-schools.

SIR,—If you have not closed the correspondence on Lyceums, I should like to say a few words which appear to me desirable after the letters on the subject which you have published.

Your query is, I think a very pertinent one, "Are the Lyceums in the right hands?" From what I have gleaned, my answer would be, They are in the hands of the best we have got, i.e., best from the point of willingness to do what they can, but not the best we could desire, from the point of competency.

Some of your correspondents support the view of Mr. Robinson that Sunday-schools are the best places for rearing Spiritualists. Let me offer one or two reasons for thinking otherwise. Suppose I left Nottingham and went to live in a town where Spiritualism was not to the front, what would be my position if, as a Spiritualist, I wished to help to train the young minds around me?

If I volunteered my services at an orthodox Sunday-school, it is almost a certainty that my principles would have to be kept quiet, if I desired admission. But suppose, in my desire to teach the truth as I see it, I got installed as a teacher, just see how I should be fixed. With the Bible in my hand as the indubitable guide I proceed to give a lesson on the Creation. Am I to tell the children entrusted to me that the story is wrong; that Science has demonstrated the fallacy of the whole account? Am I to tell them what Astronomy teaches of the sun, moon, and stars? What Geology unfolds as to the revelations in the earth's crust? What Physiology asks with reference to the various types of man proceeding from one pair? If yes, then I shake the foundations of the whole superstructure raised on the Bible. If no, but teach as they have been and still are taught, then I act the hypocrite.

If I wish to tell them of the nature of God and to help them to conceive the mighty power of Divine love, can I do this by

showing them His character as revealed in the incident with Moses (Exod. xxxii. 10), where God is made to say: "Let Me alone that My wrath may wax hot against them, that I may consume them"? but the soothing remonstrances of Moses cause the Lord "to repent of the evil that He would have done to the children of Israel." Is this the idea of God that still satisfies our friends who advocate the claims of Sunday-schools? And if I teach that this is not so, but point out how nature contradicts the arbitrary being worshipped as Jehovah, then I should be a "traitor in the camp" and soon be expelled. But more important than all, how could I teach "salvation by works" and not by faith, in the "Sunday-school"? No, sir, it seems to me that Spiritualism is a plant that will not thrive in the conditions of orthodoxy; and as Spiritualists we must choose between letting our children take the risk of following the path which we felt compelled to leave, or endeavour to nourish and train them in what we believe to be "the better way."

48, Gregory Boulevard, Nottingham. J. W. BURRELL.
March 3rd, 1890.

P.S.—Referring to "J.R.'s" advice to me to open the Lyceum on Sunday mornings, my strength and domestic circumstances make it impracticable to take six journeys of a mile and a-half, which three visits would mean. We want more workers.

Are Spirits Ubiquitous?

SIR,—As a constant reader of your interesting journal, I venture to inquire of you or of any of your correspondents whether they or you can answer the following questions, which have perplexed me ever since I began to interest myself in Spiritualism.

Is it maintained by Spiritualists that the spirit of a deceased human being is ubiquitous? I ask this question because, living ten thousand miles from England, I have had visits at the table where I sat with others from spirits who reported themselves as near relations of mine who died in England years ago. These visitors at our table were constant in their attendance in Chile, and I could never understand why, if they could follow me to that country, they could not also return hither, and bring me information about my family resident here. Our sittings soon terminated for lack of a medium, but we saw enough to convince us of the existence of some invisible intelligence.

Any information which you can bring to bear on the subject I have ventured to submit will prove of great interest to Maida Vale, N.W. ANGLO CHILENO.

March 6th, 1890.

[Time and space are terms that do not apply to the world of spirit.—ED. OF "LIGHT."]

"The Women's Penny Paper."

SIR,—In a recent issue you speak of *Woman* as "the only penny paper devoted to woman's interests." May I state the fact that an excellent paper devoted to woman's interests has existed for some time under the title of *The Women's Penny Paper*? I have much pleasure in forwarding a number containing a biography and portrait of Lady Caithness.

Allow me, as a constant reader of "LIGHT," to express the great interest which I feel in the welfare of that paper.

STEPHEN SOMERSET,
Author of *Kilmoden Castle*, &c.

SOCIETY WORK.

BUDDHIST PROPAGATION SOCIETY.—The next lecture by the representative of the Society explaining the objects, methods, and reasons, &c., will be given on Sunday next at 7.30 p.m., in the Lecture Hall, 36, Newington Green-road, N. Lectures have been given in many localities, and have aroused favourable attention and intelligent inquiry.

MARYLEBONE LYCEUM, 24, HARCOURT-STREET, W.—The Lyceum was opened on Sunday in the usual form, with the assistance of Miss Smythe and Messrs. Collings and Lewis. Four groups were formed, the senior group examining the general question, What we shall teach in our Lyceums. Recitations by Lizzie and Hetty Mason.—C. WHITE.

ASSEMBLY ROOMS, BEAUMONT-STREET, MILE END.—The guides of Mr. Butcher delivered an interesting address upon "The Problem of Life, Material and Spiritual." On Monday next, at 8.30 p.m., the quarterly meeting of this Society will be held at 28, Jubilee-street, Mile End-road, when all members and friends are invited. Sunday next, at 7 p.m., Mr. Hopcroft.—C.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning Mr. Leach gave a very instructive lecture on Phrenology. Collection, 11s., handed to Mr. Humphreys for a

brother in distress. In the evening Mr. Sheldon Chadwick gave an eloquent discourse on Spiritualism, in which, by many touching illustrations, he proved the solace and comfort of our religion. Audience eighty. Sunday next Professor G. Chainey at 7 p.m.—P. AUDY.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, MARYLEBONE-ROAD.—On Sunday next, at 11 a.m., Spirit Communion; at 7 p.m., Mr. T. Everitt will give his experiences with different mediums. On Monday, at 8 p.m., social gathering; Tuesday, 11 to 5 p.m., Busy Bees' Word and Work; Wednesday, at 8 p.m., séance; Friday, 2.30 p.m. to 9 p.m., conversation and sale of literature; Saturday, 11 a.m. to 6 p.m., conversation and sale of literature. After the usual meeting on Sunday next, friends and subscribers are earnestly requested to stay to reconstitute the Association. As it is essential that this should be done we hope all will make a point of being present.—J. M. DALE.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—On Sunday last Mr. H. Darby and Mrs. Stanley addressed the friends at the morning and evening services. At the latter there was a very good attendance, about eighty, which we hope to see doubled on Sunday evening next, when Dr. Maurice Davies will deliver an address on "The Attitude of the Church of England towards Spiritualism." All Spiritualists of whatever rank or class will be heartily welcomed. Our Sunday services are religious and devotional in character, a phase of spiritual work entirely foreign to those who have known Spiritualism only in its phenomenal character. At the morning service on Sunday next Mr. U. W. Goddard will speak at 11.15.—W. E. LONG, Hon. Sec.

LONDON OCCULT SOCIETY, CARLYLE HALL, CHURCH-STREET, THREE DOORS FROM EDGWARE-ROAD (CLOSE TO STATION).—We finished our winter course of lectures at the Carlyle Hall on February 23rd, by a lecture by Mr. Lawcus, on "Individual Liberty versus Socialism." An excellent discussion followed. Mr. Read and myself intend to speak before any of the London Societies on this question. We commenced at King's Cross on Sunday evening. I wish to announce to your readers that our Society intends during the spring to commence a course of private séances amongst our members. We believe that it is most desirable to endeavour to obtain phenomena to prove the Spiritual theory. All who wish to join these séances must first join the Society, and apply by letter to the Secretary, 33, Henry-street, St. John's Wood.—A. F. TINDALL, A. Mus., T.C.L., President.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET NOTTING HILL GATE.—Last Sunday morning, the guides of Mr. Portman gave an able address upon "Sympathy of Humanity"; teaching that charity and respect should be accorded to all persons when investigating or inquiring into all matters of religion. In the evening a very eloquent lecture was delivered by Professor George Chainey, upon "Revelation Revealed." The service was excellently arranged to suit the subject to be treated, and had the effect of satisfying the crowded audience. Mr. Chainey's remarks elicited many questions, which were satisfactorily answered by the lecturer. Mr. Drake presided. Next Sunday morning, at 11 a.m., service and discussion, paper by Mr. Pursey; afternoon at 3 p.m., Children's Progressive Lyceum; evening at 7 p.m., lecture by Mr. J. A. Butcher. Last Sunday we had the pleasure of welcoming some new members to the Lyceum, and the session showed great signs of improvement. Musical readings, and golden and silver chain recitations, were gone through; Annie and P. Goddard, and Alice Cope gave some very interesting recitations; the marching and calisthenics were very good. Next Sunday at 3 p.m. prompt.—PERCY SMYTH, Hon. Sec., 68, Cornwall-road, Bayswater.

TO CORRESPONDENTS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

MANY letters and articles are crowded out owing to pressure on our space.

J.M.W.—Declined with thanks.

"EDINA."—We have written to you. As to London, if you think of coming give us a call.

S.E.D.M.—Thank you. We are very glad to hear from you, and use what you send on the first opportunity. Our columns are very crowded just now.

F.T.A.D.—We have already twice noticed what you send as much at length as space permits. Your Directory proposal is, we think, quite impracticable.

J.L.—We are not in a position to introduce you to a private circle. Such, when successfully organised, are not likely to be disturbed voluntarily. It is not reasonable to ask that the risk should be run.

E.—The "Bibliography," occasionally published in "LIGHT," will give you the best list of books. Madame Home's two last volumes give many particulars of her late husband's life, and record many facts that would interest you. They are: *D. D. Home: His Life and Mission*, and *The Gift of D. D. Home*.